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692 Panchâyat lay to the Párapatiagár or to the Devân's Kacheri. The Párapatiagár settled at his own responsibility or through a Panchâyat cases of small amount which, however, remained undefined.

685 When *theft* was committed in a village, the Gauda with the ryots exerted themselves to catch the thief and on apprehension carried him to the Párapatiagár's Kacheri, where an enquiry was made, the stolen property, if possible, recovered and restored to the owner with an award of half the value of the stolen property as a punishment of the thief. In default 681 of payment, he was flogged or sentenced to work on the roads. 565 *Corporal punishment* was not restricted to any class of crime or people; even Devâns, who had incurred the displeasure of the Rájahs, were subjected to the last, some times swung by the royal hand!

682 In *murder cases*, the Párapatiagárs and the Subadár of the 692 district committed the criminal for trial to the Huzur, the officials of which, under orders from the Rájah, examined the prisoner and reported the result. According to circumstances the murderer would be pardoned, fined, whipped, mutilated 684 or executed, agreeably to the Rájah's orders. In *cases of adultery* the guilty parties were severely and barbarously punished. *Manslaughter* committed in a state of intoxication 682 or during hunting or whilst guarding the crops against wild beasts, was leniently dealt with, especially if the unfortunate man reported the accident voluntarily before the Huzur had been informed of it. *Eloping from the country* and *treasonable* 684 *acts against the Sirkar* were considered as the most heinous 687 crimes, and the culprit, if caught, seldom escaped capital punishment, dictated with a savage vindictiveness. Of the 696 nature of these punishments it is difficult to credit the stories, that are told of their frequency and ferocity. The ordinary ones are said to have been: crushing to death by elephants, strangulation or decapitation by the large Coorg knife, a most

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efficient instrument for such an operation; others less expeditious but more cruel were: throwing the criminal over the precipice near the "Rájah's Seat" or nailing him to a tree and shooting him with arrows. In such a manner the Deván Kshouri Kariappanna was tormented to death by Lingarája. Punishments short of death were: dislocating the toes and fingers, suspending the offender by the ears, pounding out his teeth, amputating his nose and lips or otherwise mutilating his person. When of a capital nature, punishments were never public and every care was taken to conceal them from the people. The Rájahs' Siddi—or African—bodyguard acted as executioners. The sufferer was proclaimed as having deserted his home and a reward offered for his apprehension. If he was a man of consequence, instructions were given to make a diligent search after the fugitive, which of course proved ineffectual, when he was declared to have eluded pursuit and escaped to some of the neighbouring countries. Artifices of this nature could not long retain the power of imposing, but the danger of mentioning the transaction secured silence regarding it.

With so primitive and simple forms of judicial procedure, the enforcement of its precepts required no complicated system of police. Every villager was a voluntary policeman and every Jamma-ryot bound to render gratuitous service to the Sirkar. The limited extent of the country and the vigilant control over all its parts, enhanced by frequent communication by means of posted runners with all the Kacheris, kept the Rájahs well informed of any unusual occurrence and enabled them to send prompt orders to the district-officials.

b. Under the British Government.

From the Proclamation of Col. Fraser in April 1834 we have already seen, that he upheld the authority of the native officials, reserving to himself, as the representative of the Governor General, the Prerogative of the Rájah.